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Yet the religious witness of Rome will not be lost, for the simple reason that no witness to truth is ever lost. And such witness Rome has preserved and still preserves in spite of the almost impossible conditions on which she insists for its preservation. One thing is certain, however, *viz.*, that the same religious witness is being preserved more effectually, if perhaps also in a more fragmentary form, by other Christian societies which have not imposed on themselves the same disastrous disabilities. Rome may boast of her integral witness to religion. But what avails its integral character if she cannot bring it near to the world's heart and will? The real antinomies of life are not resolved by a conflict between two imaginary societies "of good and evil all compact," the church and the world. They can be resolved only through the conflict of two undeniably universal forces—the real church and the real world, the divine-human and the human that would ignore its own constitutive divine inspiration—in each human heart and in every association, whatever its immediate aim, of human hearts and wills. And the Spirit which alone can achieve this resolution "bloweth where it listeth," and not only in the religious preserve of the Roman Church, where indeed it is just now sore let and hindered by impossible conditions.

A. L. LILLEY.

London.

THE PHILOSOPHY OF COMMON SENSE. By Frederic Harrison. Macmillan & Co., Ltd., 1907. Pp. xxxvii, 433.

In the war which raged between science and religion from about 1850 to 1880, it seemed that no quarter could be given, and that, in spite of mediators, peace could only come from the unconditional surrender of one or the other party. The fact of its having been a bold, though unsuccessful attempt to intervene in this war constitutes the chief interest and significance of Positivism; and the papers collected in this volume by Mr. Frederic Harrison, the most eminent and venerable representative of the movement, are full of the clash of heroic fights, now almost forgotten. For the arena is empty both of combatants and spectators. Terms have been made somehow, though not at all under the influence of Mr. Harrison and Comte. Whatever the faults of the settlement proposed by the Positivists, it

was touched with enthusiasm, and was nobler than the actual settlement of indifferent acquiescence.

Why did Positivism fail? The answer can be gathered from this book. Clearly it was neither religious enough nor scientific enough; the suggested reconciliation was felt by both sides to reconcile nothing. Mr. Harrison's *Religion of Humanity* is, it is true, no bad description of the mental attitude of that increasing mass of people who, while rejecting the traditional religions, are anxious to lead useful and not quite colorless lives. As long ago as the seventies he described his religion as "positive, scientific, human, sociologic and evolutionary or historical;" and now we all recognize the importance of social investigations, we take science for granted, we admit the need for enthusiasm, we are awake to the beauty and value of the past. "We find the center of our religion and our philosophy in Man and man's Earth," says Mr. Harrison; and the voice is almost that of the poet who has most influenced the present generation. The doctrine is the same in both; but this worship of Earth and the race, sublime and consoling in George Meredith's poetry, loses all its virtue when preached from a Comtist pulpit and supported by disquisitions on the synthesis of the sciences. For, stated abstractly, it is easily seen to be no religion at all. The essence of religion seems, as Doctor McTaggart has well pointed out, to be a sense of harmony with the Universe; and Positivism, rejecting the traditional metaphysical questions as meaningless, cannot give this: it can only offer instead a catalogue of virtues, and exhortations to combine common sense with optimism. Again, Positivism was as far from being really scientific as from being religious. Though much occupied with schemes of coördination and with tracing analogies between the sciences, it failed to impress scientists. It did not practice what it preached. It is not merely that rhetoric is much more conspicuous than reasoning in Mr. Harrison's writings; an abandonment of reasoning at the critical moment forms the very hinge of his position, which appears to be identical with that of agnosticism, except for the repudiation of merely negative results. Yet it is only on the negative side that Positivism uses anything like connected arguments. Against other religions and philosophies it does urge an argument—the argument, namely, that they conflict with science, experience and common sense; but beyond this point the appeal is solely to our emo-

tions. Mr. Harrison, feeling as he does the need of religion quite as strongly as that of common sense, is not content to refute theology and metaphysics by stating the reasons (such as they are) made familiar by the agnostics for condemning these studies as "irrational musings over ancient enigmas." Having battered the bishops and philosophers he then turns and rends Huxley on the ground that questions about the soul and the universe are "dominant questions" toward which an attitude of mere negation is both impossible and reprehensible. Respect is due to this feeling as a personal conviction, even though Mr. Harrison himself pays scant respect to those who, having the same conviction, happen to disagree with him about the answer to the questions; but respect becomes impossible when the positive scheme, which is to supersede the negations of agnosticism, is paraded as something scientifically established, while in fact it is neither stated with precision nor supported by any intelligible reasons.

S. WATERLOW.

Rye, England.

THE PROBLEM OF THE UNEMPLOYED. By John A. Hobson.
London: Methuen & Co., 1906 (Third Edition). Crown 8vo,
Pp. xvi, 163.

This book was published originally some ten years ago; but the keen interest shown by the English people in the question with which it deals has undergone no sensible abatement in the interval. The report of the Royal Commission on the Poor Law has been eagerly awaited in the hope that it would contain important suggestions for legislative or administrative action in the matter; and a bill was in fact passed during the last Parliament, at the instance of Mr. Long, which was intended to provide better machinery than had previously been available for dealing effectively but harmlessly with temporary crises arising in this connection. Mr. Long's Act would, no doubt, be reckoned by Mr. Hobson among the "palliatives" which he discusses in his concluding chapter, and might or might not escape his criticism; but the remarks which he offers in that chapter on such proposals as labor bureaus and labor colonies have certainly not lost their pertinence at the present moment when these topics are in the forefront of popular and informed